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THE LATE REV. GULIAN LANSING, D. D.

REV. ANDREW WATSON, D. D., CAIRO, EGYPT.

DR. LANSING was born at Lisha's Kill, N. Y., on Feb. 11, 1825.* His father was a farmer, and supposing his son Gulian would follow the same occupation, he set aside for him 100 acres of land. The boy however did not take to farming, but early in life showed a determination to get an education. He was sent to Troy to pursue the studies preparatory for entrance into college, and while there he was converted. He graduated at Union college in 1848 and at the Theological seminary of Newburgh, N. Y., in 1850. He accepted an appointment to Damascus as missionary of the Associate Reformed church and sailed December 12, of the same year, from Boston on the barque Utah, reaching Smyrna February 4, 1851, and Damascus early in March. After two years in the study of the language he took a share in the mission work, and from the beginning took his turn in preaching in the English service. His health failing him during the winter of 1855–6, he left for America early in April 1856, but he improved so rapidly in health on the sea voyage that on reaching home he felt able to turn his face eastward again, and this he did, leaving Philadelphia August 16, 1856. Advised by his physician not to return to Damascus till after the winter, he landed at Alexandria, Egypt, November 24, 1856, and proceeded to Cairo where he joined the Revs. Thomas McCague and James Barnett, who had preceded him there two years. During the summer of 1857, he made a short visit to Damascus in order to bring his household goods to Egypt, as in the meantime it had been arranged with the Board at home that he should be permanently transferred to the Egyptian field. On his return from Syria he was located at Alexandria and remained there until the autumn of 1861 when he removed to Cairo and continued to be a member of the missionary forces there until the day of his death September 12, 1892.

It was in Alexandria, Egypt, near the end of November, 1861 ,a little after our steamer came to anchor, that Dr. Lansing came out in a little boat to meet us. Ever since that time to the time of his

*Dr. Lansing himself seemed in doubt whether his birth was in 1825 or 1826.

death we were members of the same mission, and since April, 1873, associated together in the Lord's work in Cairo. We were sharers of each others joys and sorrows, bearers of each others burdens, and mutual helpers and counselors. Living in close proximity to each other, and for many years under the same roof, we were accustomed to meet almost daily. Many a time his more hopeful disposition and cheerful conversation drove away from me dull care and gave me a fresh impetus for the work. It was only during the last few years of his life that his natural cheerfulness and hopefulness left him.

As has already been remarked, Dr. L. commenced his labors as a foreign missionary in Damascus. It appears, from his own published letters and from Dr. Barnett's unpublished papers now in my hands, that he took an active part in the establishing of superior schools for the training of young women and young men, while he took his share in the other work of that mission, both Arabic and English.

Dr. Lansing is, however, known in our own church and the world as an Egyptian missionary. His great work was done in the Nile valley. Here his heaviest blows were dealt; it was here he broke up the fallow ground, sowed the seed, and gathered in the ripened grain. It is here there remain monuments of his talents, energy and zeal. It is here he was widely known, highly esteemed and honored, and richly blessed in the work of the Lord, and it is here above all other places where he is gratefully and affectionately remembered.

To speak of his personal work, apart from that of his colleagues in the mission, is a difficult thing, from the fact that during the entire period of his missionary labors in Egypt he was always associated with others, both in general mission work and in the special duties pertaining to the stations in which he successively labored. Though in our mission polity each missionary has his or her special work assigned by the Missionary Association, and is personally responsible for it, yet all in the mission field, and especially in the same station, lend a helping hand to one another both in advice and work.

Dr. Lansing was pastor of the native congregation of Cairo from the time of its organization up to within a few years of his death, and therefore the burden of its business and cares fell upon him, though his colleagues always took a full share of the preaching on Sabbath days and in conducting the evening meetings during the week. He frequently visited the families of the members in their homes and the men in their places of business. His visits were always highly appreciated by the people. Many tears were shed by the older members of the congregation on the day of the funeral, and some of them, in loving remembrance of their pastor, kissed the coffin in which he lay.

It was Dr. Lansing who directed the preparation of the manuscripts for printing the scriptures in embossed type for the blind, conducted the correspondence with the printer, and corrected the proofs. Nearly all the New Testament, and several books of the Old Testament, were published under his direction in Arabic in raised type for the blind in Arabdom.

It was he too who, in conjunction with some of the brethren of the R. P. mission in Latakia, superintended the preparation and publishing of the metrical version of the Psalms now in use by the missions of the Psalm-singing churches of America in the East; under his supervision, new versions to many of the Psalms were added when the second edition was published. Indeed the United Presbyterian church has, in its membership, none more sincere and earnest in their adherence, not only to a scripture psalmody but an inspired psalmody.

Dr. Lansing made many missionary

tours up and down the Nile valley, and visited a large number of the towns and villages now occupied as stations and outstations, sowing the seeds of evangelical truth wherever he went. During the early history of Nile evangelization, he always took with him a large stock of Scriptures and other religious books, so that he combined the duties of preacher and colporteur. It is not long since I saw in his store-room the old saddle-bags which, in early years, he made, in which to carry the books on the back of a donkey as he visited the villages from the Nile boat.

The erection of mission premises and church buildings was with him almost a hobby. He had something to do with almost every building erected for educational or religious purposes during the history of our mission. Until he commenced to fail in health a few years ago, he had always been an active member of the committee on Church Extension in Egypt and for a long time its chairman. Nothing gave him greater delight (with the exception of his Hebrew Bible) than drawing plans for a building, or overseeing its erection. It seemed to be a sort of inspiration to him. Only last winter, after his return from America, he planned and erected a small chapel in connection with his own house in Helwan, a small health resort about 15 miles south of this. I remarked to him once that I was not sure whether he would be happy in the New Jerusalem because, as the mansions were to be *already prepared*, there would be no occasion for the exercise of his special talent there, and no opportunity for gratifying this personal passion! The plans for the large mission house in Cairo were drawn up under his personal direction, and he took a leading part in superintending its erection, while a large part of the money which was collected for this purpose was gathered through his efforts. Indeed I have never known a person who was as successful in raising funds for missionary uses, and yet he never seemed to act the part of an unwelcome beggar. His dignity, social qualities, genial manners and wide intelligence obtained for him a willing ear; his deep interest in the work moved him to improve every suitable opportunity to present its claims, and his tact in presenting it secured many favorable responses. It may be added here, that it was due, in no small degree, to his influence and persistent efforts that the grant of the old premises was made by Sa-eed Pasha to the mission in 1860.

Dr. Lansing always took a deep interest in the training of young men for the ministry, and from the beginning of this important branch of the mission Dr. Hogg and he were associated together in it, Dr. Lansing having the department of Hebrew and the Old Testament exegesis. He was a fine Hebrew scholar, though some might excel him in teaching others that language. He had no sympathy with the higher critics. During the past winter, when much reduced in health, he gave a few lessons in Hebrew to the class, and when he could no longer control his nerves sufficiently to be able to teach the class he had the native tutor go to him for the purpose of reviewing the lesson with him before taking his place before the students. But before the session closed he became so weak that he could no longer go over the lesson with the tutor.

Before closing this brief and imperfect sketch, I would add that Dr. Lansing had a wonderful faculty of ingratiating himself with men of influence and position wherever he might be. There was a time in Egypt when many in the Nile valley thought if they could only obtain his favor and good offices they would be able to secure almost any position, and there are persons still in official positions who owe their appointment at first to his mediation. I have in my possession a petition, most beautifully written and signed

by many of the prominent men of Great Britain ten years ago or more, asking His Highness, the Khedive, to grant to his Christian employes in Egypt the privilege of worshipping God on the Sabbath, instead of being compelled to carry on work for the government on that day. This petition was prepared in England through Dr. Lansing's personal efforts. It was, however, never presented because there never seemed to be a favorable opportunity. I am reminded at the present time of this matter, because the subject is coming up again, and the energy and tact of such as Dr. Lansing was, are greatly needed to insure success. How weak we feel with both Dr. Hogg's and Dr. Lansing's places empty! May the Lord help us with His quickening Spirit and favoring providence.

A FATHER IN MISSIONS.

REV. DR. J. B. DALES, Secretary of the Foreign Board, which Dr. Lansing honored and served, sends the following note to the Missionary Review from "one of the most devoted" of their missionaries in Egypt, Rev. J. Kruidenier:

"Monday morning, September 12th, 1892, just as the shadows of night were beginning to pass away preparatory to dawn, the weary soul of one of God's own, Rev. Gulian Lansing, D. D., left us and entered into the joy of his Lord. 'Oh, how glorious!' were the words oft repeated a short time before he left us, and we wonderingly inquired and looked if perchance some of the glory might be espied by us sorrowing ones. A protracted illness had kept him waiting for fully two months ere the promised rest was enjoyed. At the home of his son, J. M. Lansing, M. D., loving hands had nursed him and anxious hearts had awaited results, but neither their care nor an able physician's skill could prevent his release. He has gone to be forever with his Lord.

"We miss him; he was a father in our mission, and a leader of our little band. His suggestions, his advice, his experience, were always helpful, and oftentimes decided perplexing questions for us.

"He was one of the very first to enter this field, coming here as early as 1856, bearing the brunt of pioneer effort, ever advancing the outposts. Filled with a yearning desire to bring souls to Christ, zealous for the Master, thorough in his work, persevering in his endeavors, and, above all, his heart aglow with a living, conquering faith, he was permitted to do much for Christ.

"His, too, was the joyous privilege of casting his honors at the feet of Jesus, for though a born linguist, a successful student, and a very acceptable speaker, yea, one whom three institutions at home delighted to honor with the title of D. D., and whose friendship, moreover, was pleasing and valued by many at home and abroad, yet he willingly gave up these that Christ through him might be glorified in a far-off field.

"About five years he labored as a missionary in Syria, and thirty-six of the sixty-six years of his life he gave to Egypt, and these have borne rich fruitage, as the work here and his brethren could testify."

Cairo, Egypt.

The following paragraph is from an article in the *Christian Intelligencer*, by a life-long friend of Dr. Lansing, Rev. J. A. Debaun, D. D:

"He gave himself first of all to the enthusiastic study of the language, Arabic, which he grew to love and admire as a very prince of tongues, and in

which his recognized proficiency became so great that competent judges have declared that if he were the second Arabic scholar of those not born Arabs, he was second only to Dr. Van Dyke. But he threw himself, body and soul, into all missionary work, whether it was to peddle a basket of books or to sit for hours in a vermin-infested hut to capture the heart of one peasent, or to preach all night to a crowd of curious and possibly earnest inquirers, or to hold disputations with Coptic priests or Moslem doctors, or to write tracts and books, and treatises on didactic or polemic theology; to teach in the schools; to train thelogical students; to travel wearily up the Nile or across the desert, or to represent the mission to the government and to stand before kings. At last, and for many years, this became his peculiar providence—not to the exclusion of any or all other missionary work, to be the representative and advocate of the mission to the Egyptian authorities, and it is doubtful whether any other foreigner was better known or more highly respected than he in the courts of the last three Khedives."

THE AMERICAN MISSION IN EGYPT.

ANY circumstances combine to make the Egyptian Mission of the American United Presbyterians one of the most interesting and significant to be found in the entire range of effort for the world's evangelization. For example, its location is in one of the most ancient and famous of lands, in a country for twenty-five centuries so closely connected with Bible history, the rise and spread of the kingdom of heaven upon earth; of whose remarkable civilization such stupendous monuments survive, and which, after being long Christian, for twelve hundred years has groaned beneath the tyranny of the Moslem. Further, in the modern effort to restore it to the rule of the cross we have one of the finest examples of Christian comity, since by common consent practically the entire work is left to be performed by a single denomination. Finally, so well is the undertaking supplied with instrumentalities various and vigorously wielded, that in almost every particular the gains have been steady and encouragingly large.

This land of the Nile is altogether unique among terrestial regions, is easily one of the very strangest under the sun. Its river for the last 1300 miles of its course receives not a tributary stream, and but for the annual inundations, so mysterious to the ancients, though their cause to us is well understood, Egypt, the paragon of fertility and fruitfulness, would be as empty and desolate as Sahara itself. No other country is at once so long and so narrow, since it extends from the Mediterranean southward some 700 miles to the First Cataract, but for the first bulk of the distance never reaches a width of more than twelve miles, while the average is not more than six or eight. The Delta is a triangular space with base upon the sea and apex at Cairo, about 100 miles from Alexandria.

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Egypt contains a population of about 7,000,000, of which more than 6,000,000 are Mohammedans. The Copts number not far from 400,000, and the other nominal Christians are divided between the Greeks, Syrians, and Roman Catholics. The ruling language of the country is Arabic. Alexandria is a city of 300,000 inhabitants, while Cairo approaches to 500,000; is much the largest city in Africa, and next to Constantinople is the largest in the Turkish empire. Here is the seat of the chief Mohammedan university with its more than 300 teachers and 10,000 to 12,000 students, attracted thither from well nigh every country of the East.

The first efforts to redeem Egypt to Christ were made by the Moravian church, and began as far back as 1732; but, on account of various obstacles, connected especially with the political situation, no lasting impression was made, and after about thirty years the missionaries were recalled. Next, in 1824, the Church Missionary Society sent its representatives to undertake the evangelization of the Nile valley. As the fashion then was, they proposed to reform the Coptic church by fraternizing with the higher clergy, and securing their countenance and co-operation. But the plan failed; life from the dead was not to be wrought by such methods, and by 1860 the efforts ceased. It was about this time that Miss Whately, daughter of the famed Archbishop of Dublin, began in Cairo her devoted school work, especially for Mohammedan girls and boys, and which she continued to carry on at great cost to herself until her lamented death only three years since.

But 1854 is the true Christian era for Egypt, for it was in that year that the American mission was founded by the entrance into Cairo of Rev. Thomas McCague and Rev. James Barnett, sent out by the Associate Reformed Presbyterian church. In 1857 Dr. Lansing, transferred from Damascus, fixed himself in Alexandria, to be joined in 1860 by Rev. John Hogg. These last names will always be held in honor as representing the distinguished wisdom and energy and persistence which, beginning to display themselves in the trying day of small things, have ever since continued. As soon as possible schools were opened for boys and others for girls, religious services were held, though for years with a meagre attendance, and tours through the villages were commenced for the sale of Bibles and religious books.

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Dr. Lansing was able to preach in Arabic almost at once. He also found mission schools already started by the zeal of certain Scottish disciples, and these were soon turned over to his care and direction, though for several years they continued to receive large financial support from the originators. In 1860 seven adults were received to communion, of whom five were Syrian Christians and two were Copts, while one of them, who had been a monk, was destined to become the pastor of a congregation. In Cairo, also, by this time encouraging signs had been vouchsafed; for as early as 1859 four had openly joined the mission, and in 1861 a church was organized with 13 members. And further, it was in those days that Said Pasha, the liberal-minded ruler then in power, and largely through the influence of Mr. Thayer, the representative of the United States, presented to the mission a very valuable piece of property, finely located in the Coptic quarter, and which presently furnished a site for schools, and religious services, and dwellings for the missionaries. And when in after time his successor, Ismail Pasha, would gain possession of this real estate, it was exchanged with him for other lots and $33.880 in gold. Fixed in such commodious quarters, the mission at once began to grow. The audiences doubled; the boys' school leaped from an attendence of 50 to 200, and 24 new members were received to the church. By the end of the first decade the number of communicants had reached 58, and during the last three years by the colporteurs 7152 copies of the Scriptures, worth $2000, had been sold.

Another incident belonging to this early period may well be mentioned, both because it contains a touch of the romatic, and because of various important bearings. Among the first of the girls in the Cairo mission school to be effectually wrought upon by the truth was one who became the wife of a wealthy Hindu prince, the Maharajah Dhuleep

Singh, son of the redoubtable Ranjeet Singh, monarch of the Punjab, and heir to the throne; but who, after the third Sikh war, exchanged his throne for a pension of £30,000 annually, a title, and a palatial residence in England. In due season he presented £1000 "as a token of his grateful interest in the American Mission," and for sixteen years repeated the munificent act on the anniversary of his marriage. Last year the amount was doubled ($10,000,) making a total of benefactions amounting to $90,000. And further, while in Egypt he gave the free use of his boat, the *Ibis*, for all manner of missionary purposes; on his return to England left it in missionary keeping, and finally made a transfer of ownership without charge to the mission. Verily, it is not often that from the hand of princes such distinguished and repeated benefits have been bestowed upon Christian enterprises of this kind. And aside from the favor of Him by whom princes rule, these substantial tokens of confidence and esteem were the result in no small degree of work so well performed, so evidently good, as to easily commend itself to all intelligent aud candid lookers-on.

* * * The way had already been prepared by frequent trips up and down the Nile by the missionaries, and also by the Earl of Aberdeen, who, though an invalid, in Egypt for his health, with his wife and a converted Coptic priest, in 1854 and again in 1860 had made extended journeys for the distribution of Bibles and religious books. In 1865 Mr. Hogg and family, and Miss McKown, ascended the river 270 miles from Cairo to Asyoot, a city of 30,000, situated in the center of a large Coptic population, and fixed there their residence with a definite plan in mind looking to the thorough occupation of the whole region (Upper Egypt) with churches and schools of every grade.

* * * And as a further help in this direction, from the beginning the circulation of the Scriptures has been pushed with vigor, and as well of religious literature. A mission press is maintained in Alexandria, and a general book depot, while seven depositories are found at convenient points. Large favors are constantly received from the American Bible Society and the British and Foreign Bible Society. The shopmen are carefully selected, and have as their business not only to make sales, but also to read to their customers, and hold conversations on Christian themes. And besides a force of 31 colporteurs is kept constantly in the field visiting the numerous villages of the Nile Valley. Two books in particular have thus had an extensive circulation. The one was written by an Oriental Christian upon the unscriptural practices of the Eastern churches, as shown by citations from the Old and New Testaments. The Copts reading this are then constrained to purchase Bibles to test its accuracy. The other is addressed to Mohammedans, and contains the testimony of the Koran to the authority and excellence of the Bible.

* * * Of course, with all this, continual and boundless prayer and toil are bestowed upon religious services of every kind. With the frequent assistance of generous donations from Great Britain and America comfortable houses of worship have been secured at 44 stations, while at others rooms have been rented. In these are held an average of some 3000 meetings each month, at which 10,000 to 12,000 regularly hear the Word. For thirty years the *Ibis* has made frequent trips up and down the Nile from Damietta to Assouan, bearing the printed Word and the heralds of the cross, and far surpassing in usefulness any other pulpit in the land.

* * * But one of the most cheering features of the outlook is found in the changes evidently in progress inside the Coptic church, and forced upon it by

the evident superiority of the teaching and practice which centre in the American Mission. As one example, a letter written in March of this year conveys the surprising intelligence that for more than three years nightly meetings have been held in the cathedral at Asyoot, and in other places in Upper Egypt, and that the confessional has been abolished, and the pictures of the Virgin and the saints have been removed. And all this has been done under the leadership of reformed Coptic priests. And strangest of all, at Asyoot also, since their priesthood is so ignorant as to be unfit to give religious instruction, the *leaders* of the Coptic church have asked the American Mission for one of its licentiates [Rev. Maawad Hanna] to teach them truth and duty, promising to provide for his support, and to allow him full freedom of utterance! Can these dry bones live? Yes, when the Spirit of God blows upon them.

In the two chief cities of Egypt somewhat of mission work is performed by the church of England, and the free church of Scotland and others, but largely for the foreign portion of the population; and during the current year the North Africa Missionary Society has entered the Delta. But it is devoutly to be hoped, it may reasonably be expected, that at least the Nile Valley, the chief scene of its toils and triumphs, will be left for long years to come to be tilled exclusively by the American Mission. Let all Christians of every name continue in fervent supplication that the efforts of that long line of laborers may be so richly blessed that not only shall the thousands in the Coptic church be won to a pure Gospel, but also that through them the millions of the Mohammedans shall be led to accept Him who is the Way, and the Truth, and the Life.—*Rev. D. L. Leonard, Oberlin, O., in Missionary Review.*

OUR SISTERS IN EGYPT AND INDIA.

READ BEFORE WESTMORELAND PRES. SOCIETY.

UPON entering a new country our attention is attracted by the dress of the people, which in these two lands, although both oriental, in some respects differ. Going to Egypt from the west, we are struck with the gay clothing, especially in the streets of the large towns, but returning from India, where white and bright colors are worn everywhere, one notices the almost universal dark blue, nearly black, gown worn by men and women in the fields and by the poor in the cities in Egypt. Other differences might be mentioned did time permit.

There are some similarities in the languages of the two countries. The Arabic of Egypt enters, to some extent, into the Hindustani of India, though it is pronounced differently. The Arabic is the more difficult, but once learning it well, one is fitted for work anywhere in Egypt, while in India one or two additional languages or dialects must be mastered before one is able to work everywhere among the common people.

In Egypt we find ignorance, superstition, degradation; in India we have *caste* in addition. It enters into everything, and binds and controls all classes of people While in Egypt Mohammedans, Copts and Protestants will eat, drink and smoke together, in India only co-religionists fraternize in this way, Mohammedans having imbibed caste prejudices from the Hindoos. A Mohammedan woman who in Egypt would eat from my table and invite me to hers, would not, in India, take a drink of water from one of my glasses, nor allow me to drink from hers.

Converts to Christianity have difficulty in overcoming these caste feelings. Once, upon a communion occasion, a missionary in dispensing the elements offered the bread to a man who drew back and said, "I don't eat what others leave!" In visiting native houses in Egypt we are expected to at least drink a cup of coffee and sometimes to partake of other refreshments, as cakes and sweetmeats, or a glass of lemonade. This last may be prepared in our presence, the lump of sugar bitten off with teeth, dropped into the glass and stirred with the finger, or a straw broken from the mat upon which we sit. The Egyptians are a hospitable folk, and are not pleased if we refuse their dainties. As you may imagine, much grace, as well as some other qualifications, are required to fulfill all such obligations.

In India caste customs usually preserve us from such trials. In Egypt there are two distinct religions, Mohammedan and nominal Christian, with some Jews. In India there are Mohammedans and different classes of idol worshipers, or Hindoos and outcasts. (You would perhaps class them all as heathen.)

As you know, most of our Egyptian converts are from the Copts, whose religion, Christian in name, has aptly been compared to a mummy or dead form, without life or spirit. Coptic women, as a rule, are ignorant, superstitious and indolent, clinging to the forms and ceremonies of their dead church, praying to the virgin and other saints, rigidly observing fasts and feasts, their peculiar marriage and funeral ceremonies, and seem little better than the heathen. There have been a few conversions also from Mohammedans, whose manner of life does not differ materially from that of the Copts, but they deny Christ and follow the False Prophet.

In India our converts are from Hindoos, Mohammedans and outcasts, but by far the greatest number are from the outcasts. Some of these are followers of the Hindoos and some of the Mohammedans; but we might say, followers from afar, for they are not acknowledged as co-religionists, nor admitted into the fellowship of either class; are despised, degraded, ignorant, superstitious, careless and filthy, "without God and without hope in the world." Of these different classes were our foreign sisters. But the Gospel elevates, ennobles, purifies, and we have in both our mission fields Christian women leading upright, honest, pure lives.

We are sometimes asked, do we observe a radical change at once in the life and conduct of those who embrace Christianity? I am sorry to say that oriental as occidental Christians find many obstacles in the way of a godly life. Even in this highly favored America, where we have the assistance of church and school and public opinion and friends who are glad to lend a helping hand, even to sinners and black-sliders, we find that habits formed are difficult to change; old convictions and prejudices are hard to eradicate; old temptations assail; the "old Adam" fights for power before a marked change is observable in the outward life. What then can we expect in a heathen land where *everything* is against the Christian? Friends and relatives taunt and tantalize, if they do not persecute further; old customs and habits bind both men and women; feelings and convictions, that have grown and flourished for generations in a congenial soil, are difficult to uproot. The whole atmosphere is filled with deception, superstition and error. The people often tell us that everybody lies. A Hindoo teacher, as good as hundreds of his class, with much symplicity once said to us, that there was no wrong in stealing, except that a man might be found out and sent to jail, and *that* would be a disgrace!

The people are not taught self-control in childhood, and passions are allowed

full sway. Little children are taught, by their own mothers, to lie and swear and use foul language, and there, as here, what the child learns from the mother is not forgotten. Most of these people are poor and ignorant and sadly need instruction, and the laborers are few. Think of it you who have the free gospel in your homes, your family altars, your Sabbath-schools, your young peoples' society, your weekly prayer-meetings, in addition to the regular Sabbath services. You who can travel all this good land over and scarcely ever get out of sight of a school-house or church spire—think of these scattered sisters, here and there one, surrounded by Christless and heathen neighbors and friends, perhaps not able to read for themselves the precious word, their husbands and brothers almost as ignorant as themselves, and with the old feeling still clinging to them that women are only donkeys and not worth teaching.

They sometimes, probably once a week, hear a sermon shot over their heads in language too high for their understanding, and occasionally they receive enough of the pure milk of the word to keep them from spiritual starvation. Some of them, it is true, have better advantages than these I have mentioned; but the greater number are in the condition described. Are you astonished then to hear that sometimes our foreign sisters so far forget themselves, and the example of Him whom they have professed to follow, that they quarrel and lie and use bad language? (I say *sometimes.*) Do we on this side the water, with all our helps, all our advantages, all our associations for good, all our public opinion, all our *culture*,—do we never forget ourselves so far as to do and say things contrary to the gospel with which we are so familiar? Are we always careful to adorn our profession? Dear friends, have charity, and if you hear of short-comings in our weak sisters, remember the depths from which they have been taken, the many drawbacks to their Christian progress, and be patient. The children of these Christian mothers, tho' *weak* Christians, are learning more of good and less of evil than their mothers learned. The voice of prayer and praise to the true God is now heard in their Christian homes; the leaven of the gospel, is working, and brighter days are dawning for the hareems and zenanas. There are among these sisters of ours those who do adorn their profession—devoted workers for the Master, training their families in the fear of God, instructing their Christless neighbors by word and example, teaching in our schools and hospitals, carrying the Bible into secluded homes; who, having turned many to righteousness, shall shine as the stars forever and ever."

But these are the rare ones of whom you often hear. There are far more common people, ordinary Christians, who are perhaps doing only a little for the cause of Christ, letting only a glimmer of light shine. But we know that the smoking flax will not be quenched by Him who came to redeem the sinner and the outcast. I ask your prayers for these weak ones that they may be strengthened in the faith; that the Spirit himself may teach them and lead them into all truth; that they may be helped to live such godly lives that those who see them may know that they have been with Jesus and have learned of Him.

But your work is not ended with your prayers. The cry still rises, 'Come over and help us." Give of your prayers, your means, yourselves to the work. "There is much land to be possessed."

E. F. STEWART.

Bellevue, Pa.

"If thou desirest to be truly valiant, fear to do any injury; he that fears not to do evil is always afraid to suffer any evil."

Missionary Correspondence.

VILLAGE VISITING.

BY ADELLA BROWN ASHENHURST.

Dakoof is a small town far back from the river. During low Nile it can be reached in two hours from Semolaut, but when we went September 24th, we had to go on the dikes, and four hours was the time required. We went on Saturday and returned on Monday. A marriage ceremony was performed Saturday evening, and the services were made appropriate to the occasion. Mr. Ashenhurst gave the people a plain practical sermon on the duties connected with the marriage relation.

On Sabbath the Lord's supper was dispensed. In the sermon reference was made to the tobacco habit, and some strong statements made concerning it. In the afternoon three men came to Mr. Ashenhurst saying they had resolved to give up smoking. We left them trusting that the Lord would not let them yield to temptation. At the afternoon services babies were baptized, of course. The sermon was to parents specially. Most of the men do not like to stand up in the presence of the congregation and take the vows. They pretend to be ashamed. At this meeting the baby of the leading man in the congregation was presented for baptism, but the father did not make a move to go forward, and when some one pressed him to go he said he did not know his baby's name. He finally went forward a little, but did not offer to touch the child. After the meeting we went to his house and read and prayed with five families. That finished the work that had been planned for Dakoof. In this town is a good church building and a fairly good congregation, but no evangelist and no school. Some of the members send their boys to a Mohammedan school. We urged the people to exert themselves to have a school.

On Monday morning we had our long ride back to the boat. The donkeys fell with us three times, but no harm was done. About noon the boat was on the move again, but had not gone far till we discovered that it was anchored. On inquiring the captain informed us that in trying to take a short cut to a village he had come to a dike and was forced to turn back and had tied up till the wind would go down a little. We knew nothing about the village except that its name was *Itsa;* so we did not think of going ashore. We were not there long however till a man came on board very glad to see us, and thinking we had come to visit him. It seems he had written to Cairo before we started up the Nile asking that we should stop at his village, but the word did not reach us. He was surprised to learn that we had come by accident. Then he felt sure the Lord had sent us, and seemed much rejoiced. He confessed to be a Protestant and was only waiting for an opportunity to unite with the church. Mr. Ashenhurst preached to an audience of at least twenty-five persons that night in the house of the man just mentioned, and the next morning we visited his household, then started to the next village. We were most of the day getting to it, though it was not far away. About a dozen men from the village waded out and helped pull the boat to land.

Suft Elleben.—September 28 was spent in this village. One of the Theological students was there, and we went with him to the women's prayer-meeting, and after that visited twenty-three houses. That kept us on the move till sundown,

stopping only long enough to eat dinner.

We were impressed with the cleanliness and roominess of most of the houses, though a few were little more than corn-stalk houses, and so low that the preacher thought we could not pray in them, but we managed that. The tall man stood on his knees, and then his head just missed the roof. But the day's work was not finished when sundown came. No, a sermon must be preached at night. A walk of half an hour brought us to boat. The next morning we went to *Aboo Hennis*, a small village half an hour south of us. It was market day in a village near by, and some of the members were away, yet a very good audience was soon gathered to hear a sermon. One of the elders of the Suft congregation lives in this village, has a meeting for the women once a week and keeps the work moving on in a sort of way.

The arrival at *Minyeh* at sundown of the same day, and unfortunately for the ministerial member of the family, the elder saw the boat coming in, and no sooner had it stopped than he came aboard and soon had arrangements made for preaching that night. Mr. Ashenhurst did it with an effort. He had preached and visited every day for eight days, and was almost to the end of the string. It was a revival to get the mail after being shut out from the world for nearly a week. We forgot we were tired while eagerly glancing over papers and reading letters. A change is a rest, so Minyeh proved to us. We felt we were once more in the bounds of civilization, where we saw the first church with a pastor and the first girls' school since leaving Cairo. There was system and organization, which showed energy and progress. The prayer-meeting was conducted as a prayer-meeting should be. In fact it was a *prayer*-meeting and not a lot of talk, as in some places. The Sabbath-school was new to us too; a blind man had a class of twenty women, and the interest and intelligence they displayed showed his teaching had not been in vain.

The pastor has not been able to preach for more than a year, on account of failing eyesight, but he seems to have a faculty for keeping his congregation at work. The Union Society in this congregation interested us very much. We supposed various subjects would be discussed, but we were agreeably surprised to find all the subjects taken from the Bible. It was conducted like a literary society at home, but perhaps with more profit—doubtless with more regard for the one thing needful.

Damarise is a small village near Minyeh, and has only recently been open for work. We thought it might do the people good to give them a helping hand. The meeting was held in the house of a Copt. A remarkable thing it was to see almost as many women as men present. We had not thought of seeing women there. The work of preaching was harder than the night before; it was the last straw on the camel's back. He succumbed next day, October 1.

FOREIGN NEWS BUDGET.

DEAR EDITORS OF MAGAZINE:

I do not know whether any one has sent you a special letter from the field concerning the sad and unexpected death of Mrs. Jean Anderson, hence I copy a few paragraphs from private letters. One of the young ladies, who was with her much, writes:

Our band of eight new missionaries, not yet a year from home, is no longer eight on this side of the river of life. Dear Mrs. Anderson has finished her earthly work and gone home. She died the 3rd day of October, after a weeks severe illness from dysentery. From the first no medicine seemed to

have the slightest effect upon her disease, and though everything possible was done, it soon became evident that the Lord's time had come for taking her to himself, and we from our sorrowing could only sob, 'Thy will be done.' The thought of parting with our bright, winsome friend, so well beloved by all, seemed terrible indeed. Her death was a triumphant one. She had been delirious most of the last day, but just before the final hour her mind became perfectly clear, and it was such a comfort to us all. She realized that the end was near, and resigned and happy words of precious scripture were constantly on her lips. Calling us all about her, she bade us a loving farewell, with tender admonitions to be steadfast and faithful. Affectionate messages were left for friends and loved ones far away, not forgetting the soldiers among whom she had worked with so much interest during the summer. A large part of these men had been ordered to duty some two weeks before. Sad as this bereavement is to us, remembering her joy and peace, we realize as never before that "to die is gain.

Mr. Anderson and her sister, Miss Anna Given, have been wonderfully supported and kept through all the hours of deep grief. Surely the grace of God is sufficient for all things, sustaining through all bereavements and sorrows.

Earnest prayers are asked that the work begun by this dear one may deepen and grow and keep many tempted ones safe from the destroyer of souls. Another letter speaks of how tenderly the remains were carried to their last resting-place by the few English soldiers who had been left to attend to the work of breaking camp. Strange, indeed, it seems that men from Christian England should go to heathen India to learn of Christ and accept him as their Saviour. Long may the influence of our sweet departed friend linger in their hearts and draw them closer to the dear Lord, whose service brings "peace on Earth and good will to men."

The following contributions have been received for our usual "News Budget" from India. Mrs. Caldwell, of Gurdaspur, writes, date, October 21, 1892:

In the month of September we had a good deal of cholera in the district, which was followed by a severe type of fever. There have been many deaths on account of this, not only among the heathen, but among the Christians. We have, also, suffered from the loss of children and young people.

In our Gurdaspur congregation two deaths have occurred. Raji Ghose, the eldest son of the 2nd master of the government boys' school, and Amelia Davis, a grand-daughter of Rev. Clement. Amelia Davis was a quiet, modest girl, and gave us great help in our sewing society. She was a good daughter and sister; she seldom if ever spoke a harsh word, and was always gentle and helpful as well as patient with those around her.

Raji Ghose was a young man who gave promise of great usefulness and possessed a character that would have helped him to exert a good influence had he lived. After the death of his mother, some six years ago, a great deal of the care of his four younger brothers fell on him, and in his treatment of these children he acted as if desirous of taking the mother's place. Both of these young people "remembered their Creator in the days of their youth," so when death came it had no terrors for them.

I wish to record my appreciation, along with others, of Mrs. Anderson, whose death has left a vacancy in our hearts as well as in the mission.

Miss Logan writes from Sialkot:

The harvest time of missionary effort is just opening. The dreadful heat of the summer is past, and the missionaries are preparing to go out into the District and there meet and do battle with heathenism face to face.

Last Sabbath evening Dr. and Miss Martin went to Ada, a village about four miles distant, to hold service, and as Mr. Cummings was spending the Sabbath at the station, he accompanied the Doctor. I went with Miss Martin that I might learn of the work.

Ada, you remember, is the village where the Roman Catholics did such destructive work, two or three years ago, but their power seems on the wane now. Even these ignorant natives see the difference between a religion of truth and straightforwardness and one where followers make promises, having apparently no other intention than that of breaking them. The service was held in a rather nice mud school-house; the people sitting on the floor, as their custom is, listened attentively. The grown folks and little girls all had on some clothes. None of the boys wore more than the loin-cloth. The men and boys had their heads shaved in fantastic styles; some of them had just the tops of their heads shaved bare; some a band around the crown, and some the head shaved all over.

I could not help thinking what a contrast between this and our congregations in the homeland, but after all I do not doubt that the Holy Spirit was as truly present, as he is in our own Christian land.

The teacher of Girls' Boarding school speaks of opening as not quite so auspicious as usual. She writes:

School was to open October 6th. On the 5th, nine girls put in an appearance, and that day five of them were down with the chills and fever. They had the poison in their systems, of course, when they came. One of the girls who had remained in the school during holidays, was attacked also. This made about one-third of the whole number present. The opening was postponed till the 10th, in the hope that more would be present by that time, and also that the fevered ones would be better.

On the 8th, some more girls arrived, and the sick were doing well; so on Monday the lessons began with 28 names on the roll. Two more have come in since, making 30. When the school closed in August there were 61 names enrolled. In Sialkot and vicinity there is less sickness than usual, but other parts of the field are suffering from fever, cholera and dysentery.

The staff of teachers is deficient, and so far the search for others has not been successful. If only some faithful Christian women could be found to do this work, what a relief it would be. The one who has been in the school for several years is ill, and will not be able for work for a long time.

A few items concerning the Girls' Training school at Asyoot are clipped from a friendly letter written by Miss Jessie Hogg:

"Our school is unusually full this term. The additional pupils are largely day scholars, and come in large proportion from Muslim families. We are kept pleasantly busy, and those in charge of the school are all quite well in spite of prevailing sickness in Asyoot. The girls are not quite so fortunate, though none are seriously ill.

We are all looking forward with great pleasure to the return of Rev. and Mrs. J. Kelly Giffen. They will probably arrive next week.

I have been able to do very little visiting since coming back to Asyoot. With such a large school to look after, I do not feel clear that it is my duty to very often leave the building, but sometimes, when Mrs. Henry has charge of the sewing classes, I slip away to town to make a few visits. In two months I have made 21 visits.

We think any one who knows anything about the care of a Girl's Boarding school, or any other school, can appreciate Miss Hogg's energy in getting 21 visits made in two months time.

Respectfully submitted,

MARY B. REID.

Young People's Department.

THE LAND OF EASE.

MRS. O. W. SCOTT.

A BEAUTIFUL land is the Land of Ease,
And it lies this side of the troubled seas;
But the people who live in this country fair
The burdens of others will never bear;
Bnt they sit and talk,
As they slowly rock,
For every one has her rocking-chair.

They read of floods and of famines afar,
Of the tidal waves and the earthquake's jar:
They hear of the poor in their wretchedness,
Whose troubles the world will never redress.
But they only talk,
As they sit and rock,
Mildly deploring such dire distress.

Vague rumors they hear of the haunts of shame,
And terrible things we dare not name;
But over these records of want and woe,
They sigh, "Why harrow our feelings so?"
As they talk and talk,
As they rock and rock,
Wishing somebody his duty would do.

And hark! from the heathen across the seas
Comes a cry for help to the Land of Ease:
"Give us Light and Life." They echo "Too bad!
Such calls are very depressing and sad."
The tears, as they talk
And peacefully rock,
A pathos delusive to each word add.

But ah! if for gold or silver you ask,
Scant charity follows your thankless task.
Their money long since was rocked to sleep,
And over it a watch and ward they keep,
And their "lullaby" talk
As they softly rock
Is enough to make the angels weep.

A beautiful land is the Land of Ease,
And it lies this side of the troubled seas;
But I wish a mission were started there
With a gospel of "wheels for the rocking-chair";
For all their talk,
And all of their rock,
No poor soul saves from the "Land of Despair."

[*Heathen Woman's Friend.*

HOME INFLUENCE AS A HELP OR HINDRANCE IN MISSION BAND WORK.

No one who has anything to do with the teaching of children, needs to be informed of the fact that the influence of the home is either a help or a hinderance to such training. It may not greatly help, or it may not greatly hinder, but help or hinder in some measure it surely will.

Now is it necessary to offer proof that many of the homes which are represented in the bands of little folks, whom we hope to train for Christ's service, are by no means all they ought to be, as far as missionary zeal is concerned. But let us take them as we find them, and seek the answer to the question, "How can they be made more a help than a hinderance in the work which the Mission Band

hopes to do?

First.—In the home life and thought let more attention be given to the cultivation of the missionary, the evangelistic, spirit. Let the parents, and all the members of the home, *think* more and *talk* more of the great truth that God's people of all ranks and classes are witnesses for Christ, and laborers together with Him. Example is often more powerful than precept. When the head and adult members of the family are interested in church work, it may confidently be expected that the younger members will readily engage in any such work as they may be asked to do. Here is a family, the father of which is active in Sabbath-school; attends all other church services; is ready to take part in prayer-meeting, and whose offerings, even though they may be small, are willingly and regularly given. The worker may be one of the hidden ones among God's people, and weighed down with household cares, but is faithful in her attendance at church, and can spare time also to be present at the monthly meetings of the missionary society, giving her mite, at least, into the treasury. The older sons and daughters also are identified with one or more of the churchs' organizations, serving on committees and doing any special work required of them. Who doubts that such home influence will encourage children to unite with the band and to engage heartily in all its undertakings?

Here is another family, in which the parents are negligent in the matter of church attendance, indifferent to success or failure in church work; a home where the disease of fault-finding is both endemic and epidemic, acute and chronic. Is not every one surprised when the children of such a household are found in the Mission Band? To the awakening of a genuine home interest in church life and work, special effort should be made. Let pastors preach, and elders and leaders of all circles talk and pray; for the result is one that concerns not the present only, but the future of the church, even to the end.

Once aroused to their duty in the matter, let parents and others who have influence in the home make it a special point to keep the *time* of the Band meeting in the minds of their children. The little folks often are innocently thoughtless. The busy world has so much that is new to them; their active minds are fixed with such simpleness of purpose on what interests them for the present; the temptations to forget are so many that they cannot be expected to keep the day of meeting always in their thought,—therefore give the help. It might be well to furnish them with large calendars at the beginning of each year, with the date of each meeting plainly marked. Let their work in the household, their duties, their exercise, their visits and pleasures be so arranged as not to conflict in time with the meetings. It would give children a better idea of the place that Christian work should have in the thought, if a little attention was given to this. When mothers forget that the Band meets at such a time, and plan a party or excursion, they not only teach their children to be careless in this work, but positively hinder it.

One other way to quicken an interest is to *talk* in the home of the work of the Band. Surely its object, which is one with that of the church, is of sufficient importance to be a matter of frequent conversation in the family circle. There is no child who is not susceptible to influence thus brought to bear upon him. If his work is noticed by his elders, whatever it may be, it will assume an importance in his eyes that it could not otherwise have. Nothing is more discouraging to a child than the indifference to his interests which sometimes selfish and thoughtless persons manifest. Let parents question their children as to what

they have learned and done; let nothing in their exercises seem too small and insignificant to merit some consideration; let books and papers be provided such as will tend to excite an interest in Christian work. No home should be without a church paper,—and missionary magazines of their own denominational publication, also of other denominations when they can be obtained. Neither should any family be ignorant of the mission fields and operations in which their own church is engaged. It does not indicate large interest in church work, nor does it promise good to the home itself, when the boys are more familiar with names of pugilists and base-ball players than with the names of missionaries; or the girls find story books and fashion plates more readily accessible than books or papers relating to the work of the church.

If proper means are employed, their attention may be arrested and their sympathy enlisted. The "bump of curiosity" is early manifested in the child's phrenological development, and, in seeking to satisfy himself, he will ask questions which a philosopher cannot answer. This is in the order of nature, and the God who gave him an inquiring mind has filled the world with objects to excite his wonder. The best features of the kindergarten method of instruction were employed in the days of Moses and Joshua. The Passover was to be observed in such a manner as to awaken the children's inquiry, "What mean ye by this service? "And when Israel passed over Jordan, Joshua commanded the representatives of the tribes to carry twelve stones and set them up at Gilgal, saying, "When your children shall ask their fathers in time to come, 'what mean these stones?'—then shall you let your children know, 'Israel came over this Jordan on dry land.'"

Why should there not be in every Christian home, pictures that recall some of the most extraordinary events in the history of the church, portraits of leaders in the church, especially of her pioneers in the Home and Foreign fields; relics, on which to hang a story of trial and triumph, or even articles that had been employed in the home life or religious life of the heathen peoples among whom our missionaries labor? In these and in many other ways, the influence of the home may be made helpful to the attainment of the ends for which the Mission Band is organized.

But let not leaders and instructors be weary in well doing, even though the homes and nurseries fall very much below the ideal. The child nature is peculiarly susceptible to gracious influences, and some impression for good must be made upon any who early come in contact with gospel truth, and whose young heart's are made to burn within them as they hear of the world's need and the church's opportunity.

Samuel J. Mills heard his mother say to another, that she had dedicated him to the service of God as a missionary. This fixed his mind upon the subject of missions. When he was converted he resolved to carry out his mother's purpose. The story of the little prayer-meeting in the shelter of the hay-stack, at which he and four companions, whose heart's the Lord had touched, formed a society to "effect in the person of its members a mission to the heathen," has been told again and again, and will never lose its power to inspire or encourage like noble effort. Out of that society grew the American Board of Commissions for Foreign Missions. "A word spoken in due season, how good it is," and how great the good it may effect.

Let parents and instructors alike be cheered. The bread cast upon the waters will be found, it may be, soon; it surely will be, after many days.

MRS. JOSEPH KYLE,
Allegheny, Pa.

THE IBIS.

HERE is a picture of the Ibis, the sacred bird of Egypt, after which the mission boat, the IBIS, so beautifully referred to in another part of this MAGAZINE, was named. This bird has a long bill, long legs, and short tail like the stork, and so was fitted for wading in the water. From the peculiar shape of its beak the Arabs call it "The father of a scythe." It was so useful in killing serpents that it was worshipped as a god, and it was a crime to kill one of them. Knowing this reverence for the Ibis, Cambyses, the Persian conqueror of Egypt, placed a number of these birds before his army at the siege of Damietta, and rather than kill the birds, the Egyptians suffered the town to be taken. What a foolish as well as wicked superstition was this about a bird which the Great Father gave to be very useful. The Ibis was considered an incarnation of the "Moon God," "Thoth," who was the scribe of the Egyptian gods and the patron of science and literature. He held the palette and reed, and at the judgment of the dead drew up the writing. Many relics of him have been preserved, with red and black colors, the red being used for the beginning of sentences.

Are you not glad, children, that you can help send missionaries to the land of the Ibis?

Both the land and the bird are mentioned in the Bible, the "Book of Books."

PROGRAMME FOR MISSION BANDS.

I know of no better way to help you in gaining information of the *churches work* both at home and abroad than to ask you to read carefully the monthly missionary reports of our secretaries, and if you have been doing so you will see the appropreateness of our subject to-day.

Sing No 153 Bible Songs, Ps. 106.

Scripture lesson Mal. 3:8-18.

Sentence prayers by each member of the band.

Sing No. 87 Bible Songs Ps. 67.

Reading of the minutes. Prayer.

Calling the roll answered by naming a missionary.

Bible reading. "Giving."

Every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee. Deut. 16:17.

Giving	How	Abundantly	2 Chron. 31:5-6
		Willingly	Ex. 35:5: 2 Cor. 8:12
		Cheerfully	2 Cor. 7:7
		Freely	Matt. 10:8; Rom. 12:8
		Faithfully	2 Chron. 31:12
		Systematical	1 Cor. 16:2
	Why	God loves the world	John 3:16
		By grace ye are saved	Eph. 2:6, 7
		He became poor	2 Cor. 8:9
		Son hath not where to lay	Matt. 8:20
		He heth borne our griefs	Is. 53:4
		Despised by the people	Ps. 22:6

Business.

Programme for next meeting.

Sing 118 Bible Songs, Ps. 87.

Close by repeating Lord's prayer in concert.

SELECTION.

Little feet may find the pathway
Leading upward unto God;
Little hands may learn to scatter
Seeds of precious truth abroad.

Youthful hearts may be the temple
For the Spirit's dwelling place;
Childhood's lips declare the riches
Of God's all-abounding grace.

Little ones, though frail and earth-born,
Heirs of blessedness may be;
For the Saviour whispereth gently,
"Suffer such to come to me."

And in that eternal kingdom,
Mid the grand triumphal throng,
Childish voices sweet may mingle
In the glorious choral song.

Editorial Department,

$100,000 for Missions, or a Penny a Day Extra.

"FOUR MONTHS, THEN COMETH HARVEST."

The decennial, which we as United Presbyterian women propose to observe May, 1893, commemorates the formation of the Women's General Missionary Society. It had a small beginning, and yet it was an event of no little significance in the history of missions in our church. Growth in numbers, liberality and organizations for unified effort and missionary activity among our women dates mainly from this period. Remembering this may all hearts be prepared for a generous response to whatever plans may be proposed, or are now in successful operation, for properly celebrating the occasion with increased *means for the enlargement of our mission work.* Many things combine to make this a memorable year and to make us know that God is in a definite way asking for "our prayers and our alms." The decennial Thank-offering will help the *whole round* of the church's work, and will be used to advance and extend the work both in our own and foreign lands. What each should give must be, and is, left to the individual conscience. But the little hungry mite-boxes that are scattered broadcast over our church cry lustily—"a penny a day extra."

"The merry bells are ringing loud and clear,
On this happy, happy New Year,
And joyful ones are greeting young and old
With happy, happy, happy New Years untold."

To all the readers and kind helpers of the MAGAZINE in any way, thanks for the past and best wishes for the future.

And above all—

"Oh! thank the Lord, the Lord of love
Oh! thank the God all gods above.
* * * * * * *
Oh! thank the mighty King of kings,
Whose arm hath done such wondrous things
His mercy flows an endless stream
To all eternity the same."

For His watchful care during the past year; for the prosperity of the MAGAZINE; for encouragements in the work, and for evidences that His kingdom is advancing. And what a year the one gone by has been—of revolt and retreat, of alarms and deliverances, of judgment and mercy!

Beside the dying couches of how many dear ones the world has been called to sit during this year! It has lost its greatest preacher, its greatest physician, two of its gentlest princes, the two greatest poets, and the patient sufferer of the White House. May the mantles of the dear departed ones fall on worthy successors. "He has given His grace to the sorrowing." And now as we glance at the future let us pray that the word of God may have free course and be glorified; that Satan's kingdom may be pulled down; the kingdom of grace advanced, and the kingdom of glory hastened.

Pray for the MAGAZINE; that wisdom

may be given from on high; that its usefulness may be increased by a larger number of readers and by renewed blessing. And to all the little bright eyes that look up so earnestly at us, as much as to say, "What are you going to say to us? What shall we do?"—little children, love God, love your parents, love one another, and let us all see how many sweet, kind, helpful things we can do, and may Heaven's richest blessings crown the year of 1893.

Some months since, Miss Anna C. Ewing, daughter of Rev. Dr. Ewing, of Alexandria, Egypt, came to this country on a brief visit to her friends. On returning, she writes us, Nov. 7, as her ship was nearing Gibraltar: "I had a very good passage across the Atlantic. At the table I sat near an Australian gentleman who had been traveling in Egypt last winter. In speaking of the Egyptians, he said he thought that eventually they would improve much under the English and American influence they had. But I said, "America has no political influence in Egypt." "No," he answered, "but the American Mission seems to permeate everything. At every place I heard of it, and every enlightened person I spoke to said he had gotten his education at the American Mission." This gentleman, when he said this, did not know that I had any connection with the Mission—in fact, did not know that I was an American. I thought it such a tribute to our Mission from an utter stranger."

In the midst of many arduous cares and labors, Dr. Watson, of Cairo, has prepared for the MAGAZINE the excellent article on Dr. Lansing which leads this number, and which we know will prove instructive and enjoyable to all.

Deep was the friendship felt for Dr. Lansing by the dear father who entered into rest some months ago, and doubtless "by as much as eternity exceeds time has their meeting been blissful in the 'many mansions' beyond the starry skies."

There are at present six old ladies in the Home for Aged People. Other applications are under consideration, among them two for old men. These aged friends are happy and grateful. One of them says, "To think I have no rent to pay, no coal to buy. I can sit as long as I please at the window and look at the beautiful things God has made, and with which the Home is surrounded."

The "Young Christian," of several weeks ago, contained a fitting sketch of the late Werdy Malaik, written by Mrs. A. M. Nichol.

Werdy Barakat was one of the first fruits of the Egyptian mission. After her marriage to Girgis Malaik she showed the bright light of a Christian home in a dark land and was a warm friend of the missionaries, who bear testimony to her worth.

Her name, Werdy, signifies "a rose," and is a fit emblem of her life, which gave out fragrance and was as sweet as the odors from "Araby the blest" While Dr. Lansing sleeps far away from native land on the banks of the Nile, his pupil, Werdy, rests in a land foreign to her, and both await the translation of the just.

OUR SAY.

Surely every one of our old subscribers will continue their subscription; and can we hope that additional names will be added through their solicitation? Won't you help to double our list? The nominal price of 60 cents per year leaves little margin for profit, but a constant occasion for economical management. Spare us the expense of frequent notices by mail of non-renewals by *promptly* renewing for 1893.

WAPINITIA, Nov. 28, 1892.

DEAR FRIENDS—

And by these I would cluster in tender, loving thoughts, the readers of the WOMEN'S MAGAZINE, who have manifested so much interest in the mission at Sinemasho and in its missionaries.

This *first* evening of leisure after weeks, I should say months, of being busy "here and there," my thoughts wander rapidly eastward from my "mountain perch." So please imagine, if you can, a short call; I would have it social and friendly, and also not too long. And first, let me tell you that on Sabbath, November 27th, the *bell* rang out clear and full over these desolate plains and hills, calling our red friends to worship for the first time in the new chapel, to be dedicated to the worship of Jehovah.

They came on foot, wrapped in their blankets, occasionally a feather flying in the breeze; on their ponies gay, clean or otherwise, women and children, some walking with their babes tied on their backs, others riding on ponies. One chief brought his family in an immense freight wagon. A wonderfully strange sight it was. So by the time the hour of service had arrived, our chapel was comfortably filled.

After holding our usual Sabbath-school exercises we met for worship. Mr. Speer had general exercises, which gave the Indians an opportunity to talk. After devotional exercises, he read and explained a portion of Solomon's prayer, used at the dedication of one of the grandest temples ever erected for the worship of God. He then led the congregation in prayer, very solemnly and reverently giving the house to the service of Jehovah, and to the Indians for their place of worship. Rev. Mr. Speer was followed by Rev. J[illegible] Alter, the other missionary, who made a most excellent address to the Indians. They, in turn, made several short addresses.

To us who have toiled, watched and waited so long, it was a very impressive day. However, I think I must tell you that our solemnities were broken in upon by a little Indian occasionally using a mouth organ, and another one drumming on the floor with a stick, and a few of the boys and girls using the back of the pews for their feet, to *my* annoyance. Only *one* woman sat on the floor Indian fashion, holding her babe. It is almost impossible for them to sit in a pew or on a chair for any length of time as white people do I was delighted, just at the opening of our services, to see an Indian drive off several dogs who were very determined to have their usual place and share of the day's privileges. You will better appreciate my delight when I tell you I have stood and talked on Sabbath to our red friends, with several of these starving specimens of the animal creation around my feet and, I assure you, it is not a comfortable situation.

In the evening Rev. Alter preached a very good sermon that helped us all forget for a time we were on an Indian reservation. The services throughout were impressive, and I am sure many of the Indians were deeply impressed.

We feel now that we are just ready to begin work in earnest, having a place of worship, and a neat, comfortable house, with room in it to entertain and teach those who may come. As I showed an Indian woman to-day the room set apart specially for them, and told her how I wished to use it, she looked up so brightly and said in broken English, "O! I am coming to learn to sew, and I will tell the other women what you say." That was just what I wished her to do. And just here excuse me if I tell you a suggestion of a most excellent lady who has had much experience among the Indian women. She said, in writing to me on the subject, "Try to have material sent to you, and then have the women help you make it up in garments to suit them and give them the garments as *pay* for their

work." I do like this idea so much—to endeavor to teach the poor, ignorant women to help themselves. So if any of the friends feel like sending us *new* material with other things they usually send, we shall be very glad indeed, and thankful, too, for giving us this means of usefulness.

Some of you may recall a notice for an *old* bell in the MAGAZINE some time ago by Mrs. Campbell, at the request of Mr. Speer. Well, through the kindness of the Presbyterial Society, of Indiana, and some friends in Rev. W. S. Harper's congregation in Beaver, we have received almost sufficient money for the purchase of this, a *new* bell. To them we extend hearty thanks.

We have the platform neatly carpeted and matting on the floor. Our carpenters made out of pine lumber, obtained from the pine forests near by, a very neat side-table and also a table for the class-room and a handsome pulpit, all of which we stained and varnished ourselves. We bought in Portland three plain hard wood chairs for the pulpit. To the kind friends in the United Presbyterian Board of Publication we send thanks for a Bible we have for our little chapel. A very handsome standing-lamp is the gift of some friends, Congregationalists, in The Dalles. And so, in various ways, we have a neatly furnished place for worship. Some friends kindly remembered us in this region of desolation, and we had the pleasure of decorating the pulpit with lovely chrysanthemums and ivy.

I had almost forgotten that my call was to be a *short* one. Lest I occupy too much of your time I must hasten. I would give most grateful thanks for our household to the Ladies Missionary Society of First Church, Allegheny City, for their liberal donation to our parsonage, and the same to the Ninth Church. I would not forget the Ladies Missionary Society, of Hebron, N. Y., who remembered us so kindly. And *what* shall I say to those of the mission in Allegheny City who remembered me personally? Dear friends, you cannot know how much I do appreciate your loving kindness. May you be prospered and blessed in every good word and work. Our home is a daily reminder of those who thought upon us in our mountain solitude. These kindnesses only add to our responsibility. Verily, in our case, "To whom much is given, of them shall much be required." Surely, in the words of Dean Stanley: "Each of us is bound to make the little circle in which we live better and happier. Each of us is bound to see that out of their small circle the widest good may flow."

"We have cast our anchor at this island, but are bound for a continent. Let us be sure that our cargo shall be worth something, that we may pray; "The work of our hands; establish thou it."

Yours very sincerely,

E. H. BLACK.

PROGRAMME FOR 1893.

The Magazine Committee and thoughtful friends have felt that more system in the programmes for our societies might increase the interest and profit. Carrying out this thought, a course has been prepared for 1893, that societies may be able to select. Each programme consists of two parts, a study and a conference. These are only suggestive and if they prove helpful the desired end will be attained:

PART FIRST—STUDIES.

January.—Confucianism.
February.—Brahmanism.
March.—Buddhism.
April.—Zoroaster and the Zend Avesta.
May.—Paganism in Egypt and Assyria.
June.—Pagan Greece and Rome.
July.—Teutonic and Scandinavian religions.

August.—Aztec and Indian religions.
September.—Paganism in Africa.
October.—Mohammedanism.
November.—Judaism.
December.—Christianity.

PART SECOND—CONFERENCE.

January.—Our great opportunity.
February.—The sacrifices and rewards of our home and foreign missionaries.
March.—Our duty to our missionaries.
April.—Thank-offering.
May.—Our missionary societies.
June.—Our treasury.
July.—The work of Women's Board; what has it done? How promote its greater efficiency.
August.—The Women's Missionary Magazine; What is its aim; what has it accomplished; what is its circulation; how to increase it; what ought it to attain?
September.—The evangelization of the West—work among the Indians.
October.—Freedmen.
November.—Reasons for Thanksgiving.
December.—Our Foreign Missions.

JANUARY, PART FIRST—STUDY.

Confucianism—China—Missions in China.

[We make the following extracts from Dr. J. T. Gracey's "China," and James Freeman Clark's "Ten Great Religions."]

China has Complicated Religious Systems.—The primitive religion of China was a species of nature-worship. Hills, rivers and ancestors received offerings. "Heaven," "the Supreme Ruler" and a fabled "Six honored Ones," were worshipped. Divination was practiced, but no rewards or punishments of conduct were inculcated.

Blending of the Three Great Religions.—There are three prominent religions in China at present, Confucianism, Taoism and Buddhism, but no person is exclusively of any one. A Chinaman is a religious triangle, and when he becomes a Christian, Christianity wins a triumph over three opposing faiths at once, one of which has laid hold of the intellect, another of the conscience, and the third the affections of the people. The blending of these is seen in the fact, that while Confucianism is theoretically the only religion of the state, Taoism furnishes the gods of literature and war, as well as the patron gods of each city and town, while Buddhist priests must be invited to assist in religious ceremonies, and the whole resolve themselves into the worship of gods and ancestors. Buddhist and Taoist priests attend the same weddings and funerals and pray side by side, as if their systems of religion were identical in origin and purpose, with merely an accidental difference of name. * * * * *

Faber says, "Confucius is the Chinese of the Chinese, the greatest personage of the largest empire of the world," and that he has exerted the greatest influence, when time and numbers are taken into the account, of any man who ever lived. M. Huc says: "Never has it been given to any mortal to exercise during so many centuries, so extensive an empire over his fellow creatures, although every one knows perfectly well that Confucius was simply a mortal man, who lived in the principality of Lausin, six centuries before the Christian era." He is not a myth, nor a demi-god, but a true historic person, who taught three thousand disciples. He was not an ascetic, not even a spiritual man. He lived a hundred years later than Buddha, and a hundred years earlier than Socrates. There are 1,500 temples in his honor, at which 62,600 pigs, rabbits, sheep and deer, and 27,000 pieces of silk are offered annually. The Chinese claim that while the different religions fluctuate from time to time, "Confucianism has not suffered attrition through myriads of ages, and it has regenerated China in government, morals, manners, and doctrines." The books of Confucius are the text books in literary examinations for all positions in the government.

Confucianism not a Spiritual Religion.—Confucianism inculcates benevolence, propriety, knowledge and faith, but deals rather with morals and politics than religion. and with this life only. "I do not understand life, how can I know death," said Confucius. It has one part of the golden rule, teaching that "what you would not have others do to you do not to them." It fails to advance to the

sentiment that we ought to return good for evil. The fundamental principle of Chinese law, founded on the teachings of Confucius, is that of the filial and parental relation. The inferior must venerate the superior government, general and local. It is modelled on the family; those in authority are parents, the people are the children, and the Emperor himself is *son* of Heaven. It is the most ancient form of government, the patriarchal. Of the three thousand crimes punishable by law, none is reckoned so great as disobedience to parents.

All Confucian philosophy is pervaded by these principles: First, that example is omnipotent; secondly, that to secure the safety of the empire, you must secure the happiness of the people; thirdly, that by solitary persistent thought one may penetrate at last to a knowledge of the essence of things; fourthly, that the object of all government is to make the people virtuous and contented.

References in MAGAZINE:

Vol. 2, p. 114-117.
Vol. 4 p. 1-5.
Vol. 5, p. 58-60.

PART SECOND—CONFERENCE.

Subject: "Our Opportunities—What are they? How to Improve Them?"

A communion set is offered to some needy congregation. Application to be made to Mrs. J. G. Carson, Xenia, Ohio.

The amount realized from the Bazaar held in Pittsburgh by the United Presbyterian Association netted the sum of $4000.00.

THANK-OFFERING BOXES.

The following extracts, from a letter just received from a worker in Iowa, so fully expresses the sentiments contained in letters from all parts of the church, that we give it to those who may fear the Thank-offering movement has *not taken hold* of the *hearts* of the people:

"We have distributed 120 mite boxes in our congregation, twenty-five of the number going to our Mission Band. We have received twenty new members into our society. When you asked for $75,000 I said, "Why did they ask for such a large amount?" I thought $50,000 would never be reached during the year, but when I read the Thanksgiving number of the *Salvation Army War Cry*, and found that they had received $200 000 in *one week* by practicing *self-denial*, I repented of what I had said. My boy thinks that if the women of the church would but adopt Salvation Army bonnets there would be little trouble raising the full $75,000. I reply, "Perhaps the price of a cigar or livery bill would occasionally also assist.

"This 10th Anniversary Thank-offering may prove an awakening spirit among those who have heretofore shown no interest in our annual Thank-offering. So few of our societies in this Presbyterial have contributed to the offering previously, but this year nearly, if not all, will be heard from. With the hope that your work is appreciated throughout the entire church as it is by our little band of workers, I am, Yours, ———."

P. S.—"The first thing I look for in the church papers is to see what the Literature committee has to say."

Such letters do good. They prove a *real tonic*, not only to our Committee, which has tried hard to do its work faithfully and well, but to all who are interested in the success of the movement.

Orders are still coming in for mite boxes, and these are promptly filled. Let us repeat from our last article: If any congregation still wish boxes, let us know *at once*, so that if we should need to have more manufactured, we can give in our order without delay. Also, if any societies have more boxes on hands than they can use—please return to us as soon as possible.

We would suggest that in congregations where there are no missionary so-

cieties, and the ladies have not yet ordered boxes, that mite-box circles be formed before the beginning of the New Year, and strive to make up during the remaining months what they have missed doing the past months.

While giving so bountifully to your friends, *do not forget to give to Him who has given all to you.*

LITERATURE COMMITTEE.
824 Liberty St., Pittsburgh, Pa.

Women's Auxiliary Board, Etc.

REPORT OF WOMEN'S BOARD FOR DECEMBER.

Twelve members of the Board were in attendance at the regular meeting held Dec. 6th. After the usual opening exercises, Foreign secretary reported the departure of Miss Leonora J. McDowell for Egypt, in company with Rev. T. L. Scott and family, returning missionaries to India. They sailed November 30. Substance of foreign letters will be found in news budget of the Women's MAGAZINE.

As $950 are now required for the salaries of foreign missionaries supported by this Board, ways and means were discussed to secure prompt payment of pledges on some salaries, and also to increase the contributions toward salaries of those not supported by special societies. Home secretary reports from Rev. Alter at Sinemasho; also from Rev. Speer, of Wapinitia, Oregon. Mr. Speer gives an account of the first meeting in new church, the happiness of the mission family and the gratification of the Indians, several of whom made short addresses expressing their pleasure at having a church of their own. Forty acres have been allotted by the government agent for the mission. Report received from Miss Johnston: seven new members received into the church; good attendance at Sabbath-school.

Report received from Miss McCool, of Indianapolis. Some changes are being made in the work at this place, a report of which will be given when completed.

Secretary Parsonage fund reports concerning notes, loans, etc. Secretary Junior work reports much interest taken in this work in the West.

Freedmen's secretary reports industrial work carried on systematically at Chase City; Miss Anna Dickson in charge of cooking; Miss Mary McCampbell in charge of sewing department; 83 in attendance.

At Knoxville the cooking is done by the pupils from the large boarding hall.

Both branches of industrial work are systematically taught here.

On account of scarcity of room, sewing material is not needed for Athens at present. While societies have come nobly to the rescue with clothing, the cry comes, "we need more, if the pupils are to remain in school during the cold weather."

Treasurer reports November receipts, $1549.81; expenditures, $2809.67.

MARY W. PORTER, Sec'y W. B.

TREASURER'S REPORT.

Receipts for the month of August, 1892.

[When not otherwise specified, the money is from the W. M. S., of the place named.]

Foreign.—Adams, for India, $5; Stone Valley, 15; Shiloh, Ind., 12.76; Loveland, 10; 1st Chicago, 15; 1st Los Angeles, 16; 2nd Pawnee City, 6.85; Fresno, 9.50; Warrensburg, for Egypt, 5; Cuylerville, 7.

Salaries.—Miss Given, Indiana Pres., $21.72; Miss Martin, Steubenville, Pres., 62.50.

Miscellaneous.—Adamsville Mission Band, support of pupil Sialkot, 21; Y. P. S. C. E. Greeley, Colo., pupil Sialkot, 6.25.

Hospitals India.—Oxford, Pa., Miss Mary L. Cowan's S. S. Class, Birthday Offerings, $2; Warrensburg, 5.

Home.—Waterford, $27.60; Hartstown, 10; Harmony, Ill., 14; Denver, for Salt Lake City, 26; 1st Chicago, 15; Warrensburg, 8.50; Mrs. J. C. Brison Warrensburg, Mo., 1.50.

W. S. Indians.—Adamsville, 7; Mrs. Caroline A. McClure, Passavants Hospital Pittsburgh 5.00.

Freedmen's.—Stone Valley, for Athens, 7; Mission Band Stone Valley, for Athens, 3; Madison, Ind., 3; Denver, 15; Y. L. and Children's Bands Mansfield, O., for Athens, 15; Warrensburg, Mo., 5.

Little Girls' Home, Tenn.—North Page, $5.

Church Extension and Parsonage Fund.—Jamestown, Pa., 5; Madison, 2; 1st Columbus for Neil Ave. Mission, Columbus, O., 10; Spokane, first payment on second note, 82.40.

Ministerial Relief.—Princeton, Ind., special, 7.

Orphans' Home.—Miss Fannie McKinley, Olathe Kan., 5.

Aged People's Home.—Mission Band, Greeley, Colo., $2; Miss Fannie McKinley, Olathe, Kan., 5.

Life Membership in W. G. M. S.—Mrs. John Penny, Allegheny, 25.

Contingent Fund.—Caledonia Pres., 4; Mansfield Pres., 25 cts; Muskingum Pres., 3.10; Los Angeles Pres., 45 cts: Monmouth Pres., 15 cts; Keokuk Pres., 10; Cedar Rapids Pres., 5.85; Des Moines Pres., 1.45; College Springs Pres., 15 cts.

Receipts for September, 1892.

Foreign.—Southern Ill. Pres., 15; Mrs. Sarah Stevenson Sidney, 5, Ninnescah, for Egypt, 10; Anthony, Kan., 5; Laurel Hill, 5; McKeesport, 10; Roney's Point, 8.

Salaries.—Miss Strang, Southern Ills. Pres., 75; Miss Smith, Tuscarora Soc., 5; Miss Given, Allegheny Pres., 25; Dr. Johnson, Westmoreland Pres., 80; Miss McCahon, Chartiers Pres., 116.75.

Miscellaneous.—3rd Philadelphia, Training schools Egypt and India. 15; 8th Philadelphia, Training schools Egypt and India, 25; 9th Philadelphia for same, 10; North Philadelphia for Rawal Pindee, 25; Y. P. S. C. E. West Bellevue for medical work India, 8.

Home.—Southern Ills. Pres., 15; Liberty, Neb., 4.12; Elvira, 10; Troy, 10; Portland, Or., 10; McKeesport, 8; Bethel, Wd., 6; Turtle Creek, 5; Unity Pa., 14; Laurel Hill, 5; Peter's Creek; 50; Washington, Pa., 37.

Salary Home Missionary.—8th Allegheny, 10; Springdale, 5; 6th Allegheny, 25; Glade Run, 5; Mission Circle, 5th Allegheny, 30; Y. P. M. S. Bellevue, 20; Bellevue, 25; Y. L. M. S. 6th Allegheny, 10.

W. S. Indians.—Mission Band West Kortright, 15; L. H. M. S. 1st Allegheny, for Sinemasho, 50.

Freedmen's.—Southern Ill. Pres., 10; Clarence, for Athens, 5; Kirkwood, 10; Smith's Creek, 1 88; Liberty, Neb., 4.13; Benbleman for Miller's Ferry, 9.64; Troy, 5; Y. L. M. S. Chartiers, for Athens, 25;

Little Girls' Home, Tenn.—Southern Ill. Pres., 5.

Church Extension and Parsonage Fund.—West Kortright, 32.14; 2nd Monmouth for Waitsburg Academy, 25; Portland, Or., for same, 15.

Children's Memorial Hospital, Allegheny.—Miss Susie Young, India, 2.50; Mission Band Stamford, Delaware Pres., 12; Fulton M. B. 4th Allegheny, 5.

Aged People's Home.—Miss Susie Young, India, 2.50; 1st Mercer, 1.40; Fairfield and Ligonier, 5; Venice, 14.40.

Thank Offering for May 1893.—West Kortright, 22.

Contingent Fund.—Mr. T. C. Kane, 25; Allegheny Pres., 2; Argyle Pres., 10.05.

E. J. SLOAN, Treasurer.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUES.—Should not the Board or the General Missionary Society give instructions to congregational societies to have the money paid by them counted in the quota of the congregation, since the support of the women missionaries supported by them is counted in the estimates upon which the quota is based; and as the women are a part of the congregation, should they not in some way have their money pass through the hands of the congregational treasurer, so that the congregation may have due credit for what is done by all departments of its working forces?

ANS.—There is only one way, so far as I know, by which money paid to the Women's Board can be credited in the quota of the congregation.

If the W. M. S. of a congregation desire that their money shall be given to the general work of the Boards, which is provided for by the General Assembly, they can send it first to the Financial Agent of Presbytery, requesting him to forward it to the Presbyterial Treasurer of the missionary society.

When the Financial Agent makes his report to Presbytery he gives the congregation credit for the money, as sent by the W. M. S., to the Boards through the Women's Board. But if the W. M. S. desire to send their money to any special work undertaken by the Women's Board, which is not provided for by the General Assembly, then it cannot be sent to the Financial Agent of Presbytery but must be sent to the Presbyterial Treasurer of the W. M. S., direct.

The Pawnee Presbyterial Missionary Society met at Superior, Neb., Oct. 6, at 10 o'clock A. M. The president being absent, the vice-president, Mrs. Allison, of Superior, took the chair. Meeting opened with devotional exercises, conducted by president. Ten delegates responded to roll call, representing seven societies. A hearty welcome was given by Mrs. Macky, of Superior, ably responded to by Miss Mary Anderson, First Pawnee society. Paper read by Mrs. Morrison, Mission Creek society; subject, Promised Assistance in the Work. Election of officers next in order, resulting in Mrs. McCready, of Pawnee City, being chosen president; Mrs. Morrison, Mission Creek, vice-president; Miss Ola McConnell, Superior, recording secretary; Mrs. Brooks, Pawnee, corresponding secretary; Miss Irene Smith, Burchard, treasurer. Committee on resolutions then appointed. Adjourned to meet at 1 o'clock P. M. We were then escorted to a school building near by where long tables were spread and a "superior" dinner served by the Superior ladies, which all enjoyed very much. After a very pleasant social hour, the meeting opened again with devotional exercises, conducted by Mrs. McCready, First Pawnee society; minutes of former session read and approved; paper by Miss Smith, Burchard, subject, Responsibility of Not Doing; singing from Bible songs, No. 162; paper from Winden society, read by Mrs. Graham, Superior, subject, Opportunities, in which we were to remember especially the little opportunities; paper by Mrs. Dick, Liberty society, subject, Workers and Their Reward; singing No. 4; paper by Summerfield society, read by Mrs. Gillespie, Duty of Christian Women to the Missionary Society. Next an interesting conference followed by praise service, conducted by Mrs. Wilson, Second Pawnee society; reports from local societies, of which there were eight—quite encouraging. Greetings from societies of other denominations were next in order; one society, R. P., responded, giving an interesting account of their work. A letter was read from Miss Minnie C. Parks, missionary in India. Business of society then transacted; Mrs. McCready and Mrs. Morrow chosen delegates to the General Convention in May; Miss Mary Anderson and Mrs. Colvin alternates; invitation from Burchard society to meet with them next October, accepted; adjourned to meet at 7.30 P. M.

Evening session opened with devotional exercises led by Mrs. Gillespie, of Summerfield, followed by a season of prayer for mission work. Miss Smith, the returned missionary, not being present, Rev. S. E. Martin was requested to fill her place. Though not a returned missionary, he gave a very able talk on foreign missions, and the work ac-

complished in Superior congregation, in the past prove him to be a *home missionary*, one whose heart is in the work. Resolutions read and adopted. A number of gentlemen present gave words of encouragement, followed by many expressions of appreciation from delegates. After a few words more from the pastor, Rev. Martin, a motion to adjourn prevailed, and the whole congregation escorted the departing delegates to the train. While waiting there the depot rang with selections from Bible song, No. 182. Thus closed an interesting, profitable meeting. MRS. MORRISON, Sec'y.

The Women's Missionary Association of College Springs Presbytery met in annual session, at Lenox, October 4th and 5th. In the absence of the president and first vice-president, Mrs. W. T. Moffett, presided. Nearly forty delegates and visitors were present. The Lenox society through its representative, Mrs. Jennie Tyler, welcomed these delegates and visitors. With but one exception, the program as arranged was carried out. "The beautiful land of ease," and "The starless crowns," recitations given by Mrs. Joseph McNeal, were most appropriate and well delivered. Four carefully prepared papers were read: "Personal obligation to do missionary work," by Mrs. J. K. Hamilton; "Our thank-offering," by Mrs. J. P. Finney; "What we have as Christian women to do with the Sabbath question" Mrs. W. T. Moffett; and "Take heed, watch and pray," by Mrs. J. C. Rankin, of Clarinda. A practical and helpful discussion followed each of these papers. The report of corresponding secretary in reference to our presbyterial missionary, showed a deficit of $50. This was caused by a failure of some local societies to pay the amount pledged. We trust all will realize the missionary is already in the field, and that her salary must be promptly met. We also express the hope that all societies will make good the pledge, as found in the secretary's book. Miss Belle Anderson, of College Springs, was appointed presbyterial agent for the MAGAZINE, each local society to have its own agent, who is to report to Miss Anderson. The following officers were elected for the coming year: Pres., Mrs. W. T. Moffett; First Vice-Pres., Mrs. Dysart; Second Vice-Pres., Mrs. Mary Allen; Treas., Mrs. J. D. McLean; Rec. Sec., Mrs. J. H. Brown; Cor. Sec., Mrs. Joseph McNabb, whose address is Tingley, Iowa. The delegates elected to the W. G. M. L., are Mrs. J. H. Brown, Mrs. —— Pollock, North Page, Iowa. Mrs. Joseph McNabb, Mrs. S. W. Lorimer, Mrs. J. E. Black; alternates in the order of their names: Mrs. Liggett, Mrs. Thompson, Mrs. Lafferty, Mrs. Crooks, Mrs. Torrence. One of the pleasant features of the meeting was the presence of Miss Lizzie Johnston, of South Omaha, who delivered the annual address, taking for her theme "City Missions." The address was full of telling, practical points, and well received. The meeting was one of the best in the history of the association. Adjourned to meet in Clearfield, Ia., Oct. 1893. MRS. J. H. BROWN, Sec.

The semi-annual meeting of the Women's Missionary Association of the New York Presbytery was held in the Second church, Brooklyn, Rev. D. J. Patterson, pastor, on afternoon and evening of November 1st. Mrs. J. A. Shaw, president of the Association, conducted the devotional exercises of the afternoon. All local societies were represented, except two. After receiving reports of committees, Mrs. E. E. Baldwin delivered an excellent address on "Missions." The speaker had labored for twenty years in the great mission-fields of the world, and described in a most interesting manner the condition of women in China, Japan and India, and earnestly entreated the women of Christian America to do all within their power to better the condition of those living in heathendom.

A memorial service for Mrs. Chas. McIntyre was conducted by Mrs. Gildersleeve. The exercises consisted of prayer, singing, reading of selected portions of Scripture and the reading of a memorial address. Miss S. C. Patterson read a poem appropriate to the occasion.

Mrs. T. C. McKelvey, of the 119th Street congregation, was elected delegate to the Women's General Missionary Convention. After singing, the meeting adjourned to the basement and enjoyed the hospitality of the ladies of the Second church.

The evening session opened with a prayer and praise service. Mrs. Shaw, delegate to the Women's General Missionary Society gave a full report of the work of that meeting. A paper on "Missionary Work" was read by Mrs. M. H. Nelson, followed by a Conference—subject: "What is the aim of the Woman's Missionary Society?" opened by Mrs. T. C. McKelvey. With a short address, by the Rev. J. H. Andrew, the meeting was brought to a close, after adopting the following resolutions:

Resolved, That we recognize in the death of Mrs. Charles McIntyre that the society has lost a most valuable and efficient Christian worker, one whose untiring zeal, unbounded perseverance, prayerful life and entire consecration are worthy of our imitation. While we deplore her loss, we mourn not as those who have no hope. And furthermore, we extend our sincere sympathy to the bereaved family and request that a copy of these resolutions, together with the memorial address, be sent them.

Resolved 2nd, That we are in hearty sympathy with those who originated the idea that our *decennial year* be a marked one, as regards our contributions and increase of membership, and that we pledge ourselves to do our utmost to fulfill our part of the obligations.

Resolved 3rd, That we extend our hearty thanks to the ladies of the Second church, Brooklyn, for their generous hospitality and bountiful repast.

COR. SEC.

The Women's Missionary Society, of Beaver Valley Presbytery, held its semi-annual meeting in Center U. P. church, Sep. 15th. Many of the delegates were met at New Castle by the good people of Center. The ride of a few miles through a beautiful country was very much enjoyed by all.

Devotional exercises were conducted by Mrs. Dr. R. A. Brown. It being late, Society adjourned until 1:30 p. m. Mrs. Rev. Winegart conducted devotional exercises and Bible reading; subject, "I must be about my Father's business;" Minutes of last meeting were read and approved; Miss Rebecca Alford gave an address of welcome; response by Mrs. Rev. A. B. Telford; Miss Harper, the President, spoke of our meeting at Center eight years ago, and of the special work taken up at that time, the support of a missionary in the foreign field. Miss Josephine L. White, who is doing a good work; Miss Bessie Coil of 2nd church, New Castle, gave a recitation, after which Dr. J. W. Witherspoon, of Allegheny, gave a very able address on Freedmen's Mission; Dr. Scott, returned missionary, spoke of the great need of Christian women in the foreign field; Mrs. Young gave her report of the General Meeting held in Philadelphia in May; report of Mrs. Mitchell was also read; both reports were received with thanks; after the reading of missionary letters. Mrs. Rev. Huston was elected to represent society at the meeting in Omaha, next May; Mrs. Lizzie L. Parkinson, alternate.

7:30 p. m.— Devotional exercises conducted by the President; Recitation, subject: "Let the women keep silent in the church," by Miss Anna Huston; Paper by Mrs. Rev. J. A. Edie, subject, "The importance of general information concerning the work and progress of missions, and the best way of disseminating it;" Recitation by Miss Emma Brandon, subject, "Tell us of Jesus;" Discussion,

"Do the Scriptures recognize women as co-workers in the evangelization of the world?" Miss Kennedy who was expected to open the subject not being present Rev. Ralston kindly consented to take part and was followed by others; after the resolutions on the removal to another field of labor of Mrs. Rev. Winegart, one of our most earnest and faithful workers, and thanking the good people of Center, for their hospitality, adjourned to meet in Beaver, April next. MRS. R. J. BLEVINS, Sec.

The Women's Missionary society of Big Spring Presbytery met at Tuscarora, Juniata county, Pa., August 30, 1892. The president, Mrs. Arbuckle, was unable to perform the duties of her office, and neither of the vice-presidents being present, Miss Kate Cummings and Miss Margaret Adams were elected to fill their places and take charge of the meetings. Four sessions were held; these were opened and closed with devotional exercises Delegates were present from all the societies, except one. Miss Kidd of Tuscarora gave a cordial greeting, Miss Adams made an informal response. Miss Adams, delegate to the Women's General Missionary society, gave an account of that meeting. Papers were read upon the subject, Missionary Societies: Why sustained? How hindered? How made successful? by Miss Curan, Miss Ella Johnston and Mrs. Dr. Miller. Miss Morrow read an essay, subject: "What have I done for Christ, compared with my obligations, my opportunities and my profession?" Officers for the coming year were elected as follows: President, Mrs. Rev. G. M. Reed: 1st vice-president, Mrs. Dr. Miller; 2nd Vice-president, Mrs. Coy Stewart; Secretary, Miss Ella Morrow, Ainville, York county, Pa.; Treasurer, Miss Margaret Adams, Mifflintown, Pa. Resolutions of thanks to Miss Adams for her report of the Women's General Missionary meeting, and to the good people of Tuscarora for their generous hospitality, were unanimously adopted. The consecration meeting was conducted by Miss Adams, assisted by Miss Alice Henry and Miss May Johnston. During this service we felt that it was good to be there. Miss Adams closed the meeting with an earnest prayer for grace to keep the vows we had taken. SEC'Y.

A farewell meeting was held in Camp Run church, Nov. 22, in honor of our returning missionaries, Rev. T. L. Scott and wife.

Rev. M. S. Telford, the pastor, presided. Rev. J. J. Ralston, of Mountville, gave a short but spirited talk. Spoke of the joy that should fill every heart, that here were persons who were willing to go forth to the foreign field, willing to endure hardships and privations that they might obey the command, "Go teach all nations." It was cause for joy, too, that the trials of missionary life were not what they once were.

Improvements in means of communication with distant countries, also in methods, were such that time and space were almost annihilated. Contrasted their prospective journey with that of Dr. Gordon, the first missionary to India. Spoke in appreciative terms of Mr. Scott as a friend and co-worker during his sojourn here. Rev. M. S. Telford spoke of the debt of gratitude every Christian owes to our foreign missionaries. They help *us* obey the command, "Go preach the gospel to every creature," and we should give them our prayers and support. "We must either go ourselves or send a substitute." He expressed his high esteem for Mr. Scott, as they had been associated in church work during the past year. Rev. Scott gave an interesting talk on the work in India, increased number of converts, and a growing willingness on the part of natives to hear the gospel. His words were full of encouragement, and we felt that these devoted workers counted it joy, not only to labor, but to suffer for the Master. Mrs. Scott thanked all for their kindness, and asked an interest in their prayers.

Mrs. Telford spoke kindly of the helpfulness of Mr. and Mrs. Scott in every branch of church work while sojourning among us. Commended them to the Lord in the words of Num. 6: 24, 25, 26.

Miss Emma D. Anderson, for many years their co-laborer in India, being present, gave a stirring address. She spoke of the great need of Christian workers there as compared with the home field. As to oft repeated questions, "Why this waste" Why send missionaries at so much expense to distant lands when there is so much need of them here?" she gave answer by reminding us of our Christian homes, Bibles and churches, as compared with the one hundred and eighty-three thousand in the district of Jhelum alone who have never heard of Christ, then asked with characteristic earnestness, "Do you think that Mr. and Mrs. Scott are as badly needed here as there?" She spoke of the successful labors of Mr. Scott, of the anxiety among the natives for his return, and the joy with which they would be greeted. Her heart goes with them, and we pray that she may soon be enabled to return to the work to which she seems wholly consecrated.

God we feel is blessing her work at home. As she goes about telling of the great need, the "open doors" and the "many adversaries," the church is awakened to a deeper interest in missions, and a fuller appreciation of the labors of those engaged in mission work.

A liberal contribution was given Mr. and Mrs. Scott by the congregation, and the exercises closed with singing 133 P's., and prayer and benediction by the pastor. The farewells were spoken by friends and relatives, many of them sorrowing most of all that they should most likely see their faces no more on earth. K. B. M.

The W. M. S. of Rock Island Presbytery held its ninth annual meeting at Viola, Ill., Sep. 6th. The attendance was small but the interest good. Most of the reports from local societies were encouraging. All seemed interested in the $75,000 thank-offering and in doubling the membership. Aledo reported having secured eight new members during the year.

Mrs. R. A. Davidson, of North Henderson, was elected delegate to the W. G. M. S. to meet at Omaha in 1893, with Mrs. W. M. Story, of Aledo, alternate.

The officers were elected for the coming year: President, Mrs H. T. Ferguson, Sunbeam; Vice President, Mrs. H. C. Marshall, Rock Island; Treasurer, Mrs. D. R. Johnston, Aledo; Secretary, Miss Martha W. Davidson, Rock Island.

MARTHA W. DAVIDSON, Sec.

A Presbyterial W. M. S. was organized at Alliance, Oct. 26, 1892, in the newly organized Presbytery of the North Platte. This organization became necessary when the division of Omaha Presbytery was effected. Officers for the ensuing year are: Mrs. W. R. Cox, of Rushville, President; Mrs. R. S. McClenahan, of Gordon, and Mrs. Thos. Ewing, Gering, Vice Presidents; Mrs. A. Gordon, of Alliance, Secretary; Mrs. E. R. Taylor, of Rushville, Treasurer.

Mrs. Cox, of Rushville, and Mrs. Fowle, of Alliance, were elected delegates to the W. G. M. S. at Omaha next May; Mrs. McClenahan, of Gordon and Mrs. Bell, of Alliance, alternates.

The annual meeting will be held at the time and place of the fall meeting of presbytery.

Only three societies located in the north-western part of Nebraska compose this new organization. But with the settlement and development of the territory of the North Platte Presbytery, new congregations will be founded.

Unite with us in asking the Master's blessing upon our work in these home mission fields.

MARGARET McC. GORDON, Sec.

At the semi-annual meeting of the Women's Missionary Society of New York Presbytery, services were held in memory of Mrs. Charles McIntyre, who died June, 1892. Services consisted of prayers, singing the ninetieth Psalm L. M., a poem and a short address as follows:

"In the death of Mrs. Charles McIntyre the Women's Missionary Society of this Presbytery has sustained a severe loss.

When the women of this Presbytery. at the call of Mrs. A. H. Hersha, met in the lecture room of the Seventh Ave. church, in January, 1884, Mrs. McIntyre unhesitatingly came forward and put her shoulder to the wheel with a zeal and faithfulness which is an example for us to follow.

Untiring in her efforts to increase the number of congregational missionary societies, she visited most of the churches now enrolled in this Presby' society, often going alone to neighboring cities.

It is largely through her perseverance and prayers that we stand the firmly founded organization of to-day.

We all well remember that in her feeble state of health, she was present at our annual meeting in the spring of 1891, and on accepting the office of president for the second time, strenuously urged the cause to which we are pledged.

Almost the last words which we heard from her lips were an urgent appeal to be zealous and faithful in advancing the work we have in hand.

The prospect for the life and vigor of this society seemed dark on that day last spring, when one of our members met her on her last journey from home, to seek restoration to health: she spoke calmly and cheerfully of the few days remaining to her and in confident expectation of the life to come.

In answer to the words of lamentation regarding her loss, she exclaimed with her old time energy, "Don't give up. Go on with the work." It was an echo of words we well remember, "I do not know what it is to be discouraged"

While in the body she is absent from us to today, yet not one of us can fail to feel her presence with us in spirit.

May the kind Father, who lent us this noble Christian woman, enable each of us to follow the example of faith, zeal and perseverance to the end."

A tribute of love to the memory of Miss Bessie S. Johnston, from the Mission society, of Aledo, Ill.

Once more God in his wise providence has taken one of our number. This time our youngest member, one we all loved, whose life gave promise of much usefulness. Jesus says: "What I do thou knowest not now, but thou shalt know hereafter."

MRS. W. B. FREW,
MRS. A. RANKIN, } Com.

The L.M.S. of the United Presbyterian church, of Shiloh, Ind., desire to express their sorrow at the death of their much loved friend, Mrs. Emma D. Templeton, at her home in Brownsville, Oregon, October 2nd, 1892.

Resolved, That while we deeply mourn the loss of one who was so long an esteemed member and Recording Secretary of our society, we bear true, heartfelt testimony to her very sweet and lovable Christian character, which so endeared her to all who knew her. She has responded to the loving call of the Father to "come up higher."

Resolved, That we extend to the bereaved husband and motherless little ones our sincere sympathy, and most tenderly commend them to the care of the Good Shepherd, who carrieth the lambs in his bosom.

Resolved, That this action be placed on the Society's minutes, published in the MAGAZINE, and a copy sent to Mr. Templeton.

MRS. M. C. WATSON,
MISS NELLIE C. SHEPLEY, } Com.

The Ladies' Missionary Society, of Bethel, record with sorrow the death of Mrs. Evaline Painter, who died July 29th, 1892, in her 62nd year. She was a sincere Christian, her life being consistent with her profession, made in years of young womanhood. Her faith was steadfast in life and triumphant in death. For every one in distress or suffering she felt a kindly sympathy, shown in acts of kindness as well as in words of comfort. To her home and friends she gave her truest love. She has gone from us, but her memory will ever be bright.

Resolved, That we deeply feel the loss, by death, of our amiable and faithful Christian sister, whose presence, zeal and devotion in our meetings were ever encouraging to us to go forward.

Resolved, That relying more and more on the grace of God to sustain us, we will endeavor to be more faithful while it is called to-day, knowing that "the night cometh wherein no man can work."

Resolved, That we extend our heartfelt sympathy to the family in their bereavement and commend them to the care of our Heavenly Father, praying that His choicest blessings may rest upon them.

COMMITTEE.

LIST OF LEAFLETS.

The relation of Home Missions to the World's Evangelization, 2 cents.
Facts on Foreign Missions, 2 cents.
The Work at Hand, 2 cents.
Everyone Wanted, 1 cent.
Thirteen Girls and Thirteen Cents, 2 cents.
How to Awaken an Interest in Our Auxiliaries, 3 cents.
Mrs. Pickett's Mite Box, 2 cents.
A Plea for Boys, 1 cent.
A Mute Appeal (with chart), 1 cent.
Why our Society did not Disband, 3 cents.
Deacon Brown's Colt, 3 cents.
Kept for the Master's Use, 1 cent.
Is Your Income Your Own? 1 cent.
Responsibility of not Doing, 2 cents.

ENVELOPE NO. 2.

The Motive Power in Home Missions, 1 cent.
Lessons the Heathen may Teach us, 3 cents.
The Nation's Wards, 2 cents.
For His Sake, 1 cent.
Why no more time for the Master's Use, 1 cent.
Dollars for Self and Cents for Christ (for boys), 1 cent.
The Voices of the Women, 2 cents.
Is it I? 1 cent.
A Basket Secretary, 3 cents.
Mattie Dyer's Silver Dollar, 1 cent.
Your Share, 2 cents.
How Mrs. Smith was Reached, 1 cent.
Thanksgiving Ann, 2 cents.
Do Foreign Missions Pay? 2 cents.
A Comparative View of Home and Foreign Missions, (with chart), 1 cent.
Trifling with a Great Trust. (with chart), 1 cent.
Aunt Rosa of Assiout, Egypt—By Miss M. J. McKown. Price 5 cents each, 25 cents per dozen.
A Day's Itinerating in India—By Miss Rose Wilson. Price 2 cents each, 15 cents per dozen.

New leaflets will be added from time to time. Order of Literature Committee of United Presbyterian church, Swissvale, Pa.

One can order by Envelopes Nos. 1 or 2, or by giving names of leaflets wanted.

Let those written by our own missionaries, Miss McKown and Miss Wilson, be circulated freely throughout the church.

THE PRINCESS OF KAPURTHALA

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